

The Latter-day Saints  
MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 36.—Vol. XIV.

Saturday, October 30, 1852.

Price One Penny.

FAMILY RELATIONS.

Think not that I am come to send peace on earth? I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household.—*Jesus.*

Turn O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.—*Jeremiah, iii. 14.*

From the above declarations of our Saviour and the inspired Prophet, we may justly infer that the preaching of the Gospel to the nations of the earth will, to a great extent, be attended with the breaking up of family ties and relations. But why all this? It is because those ties and relations have not been formed by the fullest approbation and sanction of heaven; the holy Priesthood has not fixed an eternal seal upon their covenants; they have not been bound on earth by that authority which is recognized of God; hence, they have not been bound in heaven. The Lord does not send forth messages to destroy and break in pieces His own institutions, when they are legally attended to and honoured among men.

Notwithstanding angels proclaimed, at the birth of our Saviour, the glad tidings of peace on earth, and good will to men, yet it is evident from the result, that the design of his mission was only to bring peace to those who received his message, and they were but few, like unto the gleanings of grapes when the vintage is done. The same results which were foretold by our Saviour, follow the preaching of the Gospel by the Latter-day Saints, and is an argument in favour of the fact that they preach the same pure principles that Jesus did. They who receive these principles,

make manifest the superiority of them over all others, in that all earthly ties, endearments, and associations by which they are bound to the world, lose their virtue to a greater or less extent, where a connection is formed with that which is ordained of God, and administered by virtue of an eternal Priesthood after the order of God.

In the absence of the Priesthood for centuries past, men have substituted their own laws and regulations, to govern, not only the ordinance of marriage, but almost all other ordinances instituted by God, and revealed to man. In the absence of any communication with God, the nations of the earth have defined by human law, the obligations of husband and wife, and also those of parents and children. The time that these obligations cease is specified by law; children are released from their parents at a certain given age, and both husbands and wives upon the death of either, are fully released from their obligations. And thus, by the enlightened Christian world, the ordinances of God are virtually destroyed, and made earthly, by their duration; and because of it, they become sensual and devilish. The devil has ever sought to put an end to the works of God, and the wisdom (!) of the world has ordained an end to His most

sacred institutions. How unlike God, who is unchangeable!—whose course is one eternal round—of whom Jesus said, "What God has joined together let no man put asunder."

No wonder, then, that the family circle is often found unstable, when the power of God is brought to bear upon it; for by His word He has purposed to shake all things that can be shaken, that that only which is eternal may abide. No wonder that the son, who has obeyed the heavenly mandate, no longer lisps with wonted filial affection the endearing name of father, while the father deprecates the conscientiousness of his son in preferring a holier and a stronger tie. No wonder that the daughter and mother in like manner disregard each other; and even that the husband and the wife oftentimes are set at variance by the word of God, which is quick and powerful, to divide asunder those who receive it from those who receive it not.

Wherever the Gospel of Jesus Christ is preached, its influence in this respect is felt, not only in the family circle and among near relations, but in societies and denominations, and in every kingdom and government.

Why is it that the very message of peace, when proclaimed by authority, is found associated with such scenes of strife? It is because it meets its opposite wherever it goes. It separates the evil from the good, that the Lord may know His own, and bring them to ZION, though they be but one of a city and two of a family.

The Gospel of peace is preached for those who delight therein, that they may make a covenant of peace with their God, which shall render them secure while He shall dash the nations in pieces like a potter's vessel. As light cleaveth unto light, so do those who love peace, cleave to the covenant of peace; and they go out from the midst of wickedness, which bringeth confusion and destruction.

Every man should know that he is recognized of God as a legal heir to His glory and power, for this is his privilege according to the designs of God, and if he has a family it is a duty which he owes to them: and then like God he should look upon every symptom of division in his family as an encroachment upon his rights, as the stealthy march of a deadly enemy, which, if not arrested, will sap the very foundation of his glory and dominion. Its influence should be more dreaded than

the viper's sting, or the infection of the Upas. It is a messenger of death to his habitation, both temporally and spiritually.

A family who have been nurtured under the influence of inspired parents, and have heeded the teachings of a godly Patriarch, are never set at variance by a Gospel message. To them it brings peace, and strengthens the ties of their union and brotherhood. Truth only wars with error; light is only at variance with darkness; and the ministrations of Jesus or his messengers, only stir up strife where Satan has held dominion; and if a person's foes be of his own household because of the truth, it is because the enemy of truth abides there.

When mankind have access to the school of immediate and divine revelation, they will be able to learn the true designs of God concerning them, and not before. They will then know assuredly that the family relation was never designed by Him to be broken up and destroyed, but that the order of relationship on earth is in likeness of that which is in heaven, by which the heavenly hosts are bound together in an indissoluble bond of union and brotherhood. Unless mankind partake of the full-told virtues of the earthly relationship, they cannot be prepared to participate in the joys of the heavenly.

They should, therefore, never look with indifference upon the time when their children grow up and begin to embrace different faiths, or subscribe to different creeds and denominations, opposed to each other in principle, and calculated to establish widely varying characters in those who adopt them for their rule of action. This is often indulged in by members of the same family, to such an extent that they become not even susceptible of the same enjoyments; that which is loved and admired by the one, appears despicable to another; and a fiendish disregard for each other increases, until the free interchange of sentiment becomes quite obnoxious to both, for that which constitutes the happiness of one is the misery of the other; the ultimate tendency of which is to render them utterly unable to dwell together in the presence and glory of God; for no dissembling reigns in the midst of His blissful habitation, but all are one, even as the Father and the Son are one.

What a dreadful picture is thus presented among families upon the earth, in contrast with the family of heaven, and

the unity of the Godhead. It is because of such a state of things the Lord has determined a consumption upon all the face of the earth.

So little importance is attached by the Christian world, generally, to the ordinances and institutions of God, that they are esteemed as transitory things, which merely belong to earth, and with it must pass away. This, however, is very far from the truth, and not until men are made to know that the ordinances of God are necessary to eternal life, and that if ever they are perfected, it must be in the perfect enjoyment of them, will they take that exalted position in society which will restore them to the favour of God.

In order to defend, and preserve sacred, the institutions of heaven, the husband must know that the wife was designed for his eternal help, in an union which both should seek to perfect in love, and by virtue of a covenant which, when broken, would disgrace for ever its breaker. Then will parents begin to know the worth of their children; by being made responsible for them to God they will learn that without them their glory hath an end, which would induce them peradventure, like the fathers of old, to obtain for them, by the promise of God, a portion of the earth for an *everlasting* possession, and over which their dominion should be extended.

Then will children learn in that eternal day when they are possessing an inheritance obtained through their fathers, that they are children still, and that through their fathers as Patriarchs, they drink from the stream of endless life. But now, how different the scene! how debased the human heart; how changed the ordinances of God; how bought and sold for gain, and made to answer lustful ends; how diverted from their original designs, and how utterly unable, through the present using of them, to answer their ends. Virtue, the key to endless joys, is sacrificed to vice, and prostituted are her charms.

The husband and the father oft times revels in the midst of unlawful associations, sacrificing the most tender feelings of a devoted companion, when he should be the avenger of her wrongs. By parents are engendered the seeds of strife, and unnatural desires, which germinate and become prolific in a rising posterity; who thus inherit from their parents an in-

ordinate relish for vice in all its multitudinous forms. Children, licensed by the example of their parents, indulge in every sensual gratification, until the tender sympathies of their souls become so seared, that they are not susceptible of those endearing emotions with which nature in *her loveliness*, once lavished so freely upon her creatures.

Surely such scenes as these were detested by the hosts on high when the earth, which was once beautiful and lovely, abiding in the presence of God, was thrust down into the shades of night for a frail covering to hide such crimson deeds from the consuming glory of her Maker. But thanks be to God, who has decreed to exalt her again to His presence. Even now messengers from on high minister and tell to man that the day has come, and the hour is nigh at hand, when the veil of her covering shall be rent, and all flesh shall see Him who cometh robed in justice to execute judgment upon all the earth.

The Christian world can read, and most of them believe, that Prophets truly predicted, and Apostles authoritatively declared that God would, in a day which was to come, call with a loud voice upon His people, to come out from the midst of such Babylonish scenes, lest they should receive of the plagues with which He had purposed to put an end to such confusion. And just so sure as God has a people upon the earth, wherever they may be, this demand will be made upon them, and they have no other promise of salvation from the plagues of the wicked, but to go out from their midst.

This call has been made in the day in which we live. God has spoken it from the heavens: angels have ministered upon the earth, and told it unto men; these men have proclaimed it abroad to the people of God; and these reflections have been called forth because of the difficulty which many of the Saints have to encounter in obeying the call, some being altogether prevented by unbelieving relatives, who are often members of the same family. To all such we would say, let patience have its perfect work, and you shall not lose your reward; for God will, in the wisest possible manner, manifest His will concerning the time of your departure; and many who are now deprived of that which is dearest to their hearts will soon see the day when such bonds will be broken, and those who now hinder



them, from going, will gladly hasten with them to enjoy the peace of Zion.

There are parents who tarry year after year, hoping to persuade their children to go with them, earnestly desiring their salvation. We would remind all such of the fact, that they must first obtain influence and power with God, if they would exert a proper influence over those whom they love. Jesus did not even hope to accomplish so great a work while he tarried among men, but said, "If I be lifted up I will draw all men unto me," evidently anticipating that when he had left the world, his influence and power would be greater over those whom he loved, than when he was among them. So it will be with parents who go up to Zion, and keep the commandments and ordinances of God; they will have greater influence and power over those whom they love, to draw them after them. This is what the ordinances of God are for, and through them alone can we have power to administer salvation to others. Hence it becomes the duty of all who receive the Gospel,

after they have borne their testimony to their friends, to flee to Zion, that they may inherit a saving power, through the ordinances of life, which shall bring redemption to themselves, and those whom God has or may give unto them.

If parents prevent their children from keeping the commandments of God, they will be held responsible for those whom they control; and for all the evil which results therefrom, in a day to come they will have to pay the debt due to justice. The acts of all men to whom the Gospel comes in this world, will decide their destiny for the world to come; which renders it of the utmost importance that husbands and wives, parents and children, each act the part which belongs to them, in their relationship to each other, and to God; that they may know, by the revelations of His spirit, that they have restrained evil, and maintained obedience to God in all things; that it may be said unto them "Well done, good and faithful servant, enter thou into the joys of thy Lord."

#### CELEBRATION OF THE ANNIVERSARY OF THE FOURTH OF JULY, IN GREAT SALT LAKE CITY.

(From the Deseret News.)

(Continued from page 551.)

Mr. George A. Smith then delivered the following

#### EXTEMPORE SPEECH.

As a humble private from the ranks of the Deseret mountaineers of the Nauvoo Legion, I have the honour, though unexpectedly, to rise and offer a few of our feelings in view of the great matters which have been presented before us this day, and of the great events of which this is the anniversary. From the remarks of the gentlemen who have occupied this stand previous to my rising, we might think, that a people who have been driven, and who have suffered so many difficulties, robberies; shaking of the ague, catching birds with hands, and for a time living on crickets, &c., that we would be very lean and poor; but my friends, I think I am a pretty fair specimen of the privates who compose the Nauvoo Legion. The experiment has been tried of living in the deserts, of wandering among mountains, and of solving the philosophical problems

of almost living upon the air; and it has answered exceedingly well.

It is with the greatest pleasure that I address you; for I can assure you that the Nauvoo Legion view with the strictest jealousy, every violation of the provisions of the federal constitution;—every infringement of the rights of the people, is regarded by the Nauvoo Legion with the most fiery indignation. Whenever the rights of a religious body are invaded—whenever the privileges of a civil community are trampled upon with impunity—whenever any man in power, or any man out of power, shall trample upon the provisions of that legacy bequeathed us by our ancestors, there rises in us an unbounded indignation; for our father's legacy was sealed with their blood, and we are determined to maintain it inviolable. When an executive of a state rises up and assumes to himself a dignity and a power that no autocrat of all the Russias dare presume to exercise, and issues a bloody order as did L. W. Boggs, for the



utter extermination of all the "Mormons;" men, women, and children, that may belong to, or be in any way connected with them, it raises the indignation of the Nauvoo Legion to an unbounded pitch.

What is more curious than all the rest; it frequently occurs in all governments that corruption arises among the people; the people become corrupt, and to a great extent, it must affect the government also; no matter how good its form may be, the corruptions that arise among the body of the people, must in a great measure paralyze the head of the government. The Roman Catholics in Philadelphia were attacked by a lawless mob, and thousands turned out to demolish their churches and dwellings, and murder their people, and the perpetrators of such deeds are suffered to go unpunished—this fills the Nauvoo Legion with burning indignation. The legacy bequeathed to us by our forefathers was a constitution which will protect every man in his civil and religious rights; and where this Legion is, woe to him that infringes upon these constitutional liberties. Being called upon without reflection, or time to prepare a speech; and not possessing the requisite talents for preparing notes, I must give you what I have to say in an off hand style.

Men will rise up in distant countries, and say that the inhabitants of these mountains are rebellious. Rebellious! against what? Against the power of mobs, lawless robbery, and the infringement and violation of the constitution of the United States—against the lawless destruction of property and life—against the deprivation of human beings of religious liberty—that is what we are rebellious against; and the Nauvoo Legion are ready to rebel against every aggression of this kind, as long as there is one drop of blood left in their veins.

These bayonets now before me have been carried upon the shoulders of these men to extend "the area of the American liberty," over 4000 miles, suffering almost every kind of distress and fatigue; sometimes travelling on foot over a hundred miles of desert, from water to water. Such a march has not been equalled by any body of infantry in the world; and General Kearney said, that there was no other set of troops in his army that could endure such service.

Talk of rebellion! or want of loyalty!

men might as well say the sun does not shine, as to argue that this people are enemies to their country's freedom. There is a spirit of religious intolerance that has arisen in the minds of a great many men against this people in the present age; they say, "you shall think as I think, or damn you we'll destroy you." General Joseph Smith, the commander of our Legion, was treacherously murdered, and his noble brother by his side also, while under the pledge of safety of Governor Thomas Ford. The grandfather of that murdered general, (murdered while under the sacred pledge of the State of Illinois;) his paternal grandfather I say, was at the elbow of Colonel Ethan Allen, at Ticonderago, and with Stark at Bennington; and his maternal grandfather was in the first naval battle, and at the elbow of the first Commodore of the American navy, when the first naval battle was fought by Americans against Great Britain, and served during the entire war. Why was he murdered? because he thought different from his neighbours. Religious toleration was not in accordance with the feelings of narrow minded men; he must be butchered—basely murdered—and to accomplish it, the faith of a sovereign state had to be pledged. We love the constitution of the United States in its organization; but we detest southern secession, and northern disunion, or anything that would be calculated to destroy our glorious Union, and the institutions which have been sealed by the blood of our fathers.

Gentlemen, appearing as I appear in your midst, lean though I may be, (Mr. Smith now weighing 230lbs.) I will tell you that I have the honour of having descended from an officer of the revolution, who marched 150 miles under the command of General Morgan, from the battle of the Cow Pens, with nothing to eat but the raw hide belt of his cartridge box; that cannot be the cause of my fine appearance; but it must be the noble living my ancestors have had, when fighting for the liberties we enjoy this day, in these mountains; and although I have passed through so many trials, and afflictions to get here, having been driven out of three dwelling houses in different states, by mob force; as many times deprived of my property; and buried most of my family from suffering on the plains; been three days at a time without taking food, that there is now scarcely a hair left on

my head between me and heaven; yet I am on hand, and with the Nauvoo Legion, rejoice that there is a place amid the mountains where men are free to enjoy civil and religious liberty and truth. Truth and Liberty forever! Amen.

The "Star Spangled Banner" was sung by Mr. Kay.

Benediction by Elder Woodruff. Adjourned to two p. m.

2 p. m.

The people were called to order by W. C. Staines, one of the committee, when the choir sung, "All hail the day." Prayer by Elder W. Woodruff.

When the following toasts were read by W. W. Phelps and T. Bullock:—

REGULAR TOASTS FOR THE 4TH  
OF JULY, 1852.

1. *The United States*—By virtue, united they stand;—in vice, divided they fall.

2. *The President thereof*—When virtue exalts the nation, wisdom is justified of her children.

3. *Her Army and Navy*—Arms extended for the rights of all;—"sin not."

4. *The several States*—One family; which is the "prodigal son?" And which says, "I am of age?"

5. *The Supreme Courts of the Union*—"Zion is to be redeemed with judgment, and her converts with righteousness," which causeth the people to expect clean hands and pure hearts.

6. *Utah Territory*—The youngest child in father's family; the babe has a right to the homestead, while it supports its parents. That's legal.

7. *The Public Domain*—The children's inheritance; cursed be he that removeth his neighbour's "land marks;" and let all the people say, Amen!

8. *The great Cause of Humanity*—Wanted immediately, more ladies and less lawyers to man-ify, beautify, and pacify the earth for the Millennium.—"Praise ye the Lord!"

9. *The Heroes of the Revolution*—They rose, they fought, they conquered; "Honoured and blest be their ever great names."

10. *Religions*—All free, according to the Constitution.

11. *Foreign Friends*—

Lafayette was "aid material,"

In times of greatest trouble;

Kossuth had "material aid,"

And so we carry double.

12. *Slavery*—

Pope says, "whatever is, is right;"

Though some may doubt the mixing black with white.

13. *Poly Ticks and Poly Gamy*—

Easy companions for cozy officers, but great causes of "official grief."

VOLUNTEER TOASTS.

*The Officers of the Government, both National and State*—Uncle Sam expects every man to do his duty, Swartwout, Price, Broochus & Co., to the contrary *nevertheless, and-also-a-running.*

*The Great National Motto*—Do unto others as you would have others do unto you.

*The "Returning Officials" from Utah*—

Although they fired uncle a whacker so jolly, The "report," with the blaze, killed them all in their folly.

*Millard Fillmore*—As the golden rays of the setting sun gild the snow-capped peaks of the far west Rocky mountains, so may that Executive patriot's last blessings glitter upon the dwellings and towers of the nation, while the just of the whole earth exclaim, "How beautiful upon the mountains are the feet of them that bring good tidings of good!" "Selah."

*Compromise measures and compromise men* formed the Constitution, and cemented the Union in 1787; and in 1850, preserved and sustained the same.

*Hon. J. M. Bernhisel*—The Delegate of Utah; the champion of right; the friend of virtue; the true patriot; the people's choice.

*Utah*—Her star is in the ascendant; her resources, generative, natural, and spiritual, are prolific. Her laws are just; her light is beaming over the earth, and penetrating every clime.

*Deseret*—The great bee-hive, when the King Bee leads the way, all the bees follow, and are sure to obtain the honey, except the drones, and they are left by the way.

*The American Eagle*—May her beak of strength, and talons of power, tear to pieces, and crush the oppressors of the sons of Freedom; while her shadowing wings shall protect the exiled innocent and oppressed.

*Utah*—Her Governor, her Legion, and "peculiar institutions" FOREVER!

*The Orators of the Day*—May their eloquent effusions this day be only as drops to more copious showers.

*The Ladies of Deseret*—A pattern of virtue and integrity to all civilized female society; may they never lack for a "Lord" or protector, to wield a sword, or spend a ball in defence of their virtue and innocence.

*Uncle Sam*—May he have strength in his old age, to correct his unruly boys, that they may cease pillaging the bee-hive, or destroying the bees; that in times of winter they may have honey.

*The Mormon Battalion*—May their valour and patriotism never be forgotten, nor their privations and sufferings for the salvation of their friends, go unrewarded.

*The Bands*—May their sweet sounds ever be united in reviving the hearts of the aged, and cheering the hearts of the young to the defence of their people's rights.

*A Contrast!*—MILLARD FILLMORE—*Matty Van Buren!*

*The Ladies of Utah*—The paragon of their sex—happy in the true exercise of "woman's rights."

*The Legislators of the Territory of*

(To be concluded in our next.)

*Utah*—May they never be so stiff-necked as to vote a chaplain out of their midst; but may they be the framers of laws which will bring salvation, not only to the Territory of Utah, but to the whole world.

*The Union*—May it out-live the last treacherous advocate of division.

*The Presidents of the United States, from Washington to Fillmore*—All that have maintained the Constitution, let their names be had in everlasting remembrance, and shine as the stars forever; while those that have suffered murderers to go unpunished, and knew them to be such, and have sought popularity in place of justice,—let their names be forgotten among men.

After which followed the singing of "The Seer," by Mr. Kay.

Governor Brigham Young then came forward and made some remarks.

The song, "All hail the day," was again sung by Mr. Kay, followed by the inimitable solo of Major Duzette on the drum, and a tune from Capt. Pitt's band.

## GOVERNMENT OF OUR THOUGHTS.

(From Edmondson's "Self-Government.")

The government of our thoughts, though exceedingly difficult, is absolutely necessary. Thought is the spring of human conduct, and if that be impure, the streams of life must be polluted. To succeed in this arduous duty, every thought must be brought into captivity and obedience to Christ; nor must we for a moment, indulge a thought which would offend our blessed Lord and Master. We cannot always prevent the entrance of improper thoughts into our minds. They frequently come without our consent; but, by the grace of God, we can banish them in a moment. When they are indulged, we contract guilt; but when we resist them, we preserve our innocence. They may grieve us; but, while we are on our guard, they cannot do us any harm. When cherished, they take deep root, and engross our whole attention; but when resisted, they perish, and we come off more than conquerors. It is a pleasant circumstance that our fellow men, with whom we are intimately connected, cannot see our thoughts; but it is an awful reflection

that they lie naked and open to Him who will be our Judge in the last great day! On that account, as well as our present peace and comfort, we should be watchful and circumspect.

In a moral and religious point of view, the government of our thoughts requires peculiar care and circumspection. For instance, *uncharitable* thoughts of other men should be resisted with abhorrence, and we should ever put the best construction on all they say or do. *Impure* thoughts should have no place in our hearts, because, whenever they are indulged, impure actions must necessarily follow, if opportunities are favorable. *Covetous* or *avaricious* thoughts should be nipped in the bud, because they produce fraud, injustice, and oppression. It is madness to indulge *ambitious* thoughts; for the honors of this world, to which they aspire, are only shining bubbles upon the angry waves. *Murmuring* and *repining* thoughts are foul reflections upon God and His providence, and, for that reason, should be suppressed; for,



whatever our weakness may suggest, God governs the world on the principles of wisdom, justice, and goodness. *Revengeful* thoughts are expressly forbidden. When we feel them spring up, let us recollect what our Lawgiver has said, "*vengeance is mine; I will repay, saith*

*the Lord,*" *Romans* xii. 9. In short we should constantly employ our thoughts on good and useful subjects, making an unalterable rule, that, whatever temptations assail us, no thought which is evil in itself, or hurtful in its tendencies, shall lodge in our breasts.

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### The Latter-day Saints' Millennial Star.

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SATURDAY, OCTOBER 30, 1852.

**THE PLAN OF SALVATION UNCHANGEABLE.**—There are many honest and well-disposed people living in the world who make no profession of religion whatever. But they have souls that need salvation as much as others. Doubtless there are many reasons which cause this class of persons to stand aloof from the subject of religion; but we conceive one of the most important and plausible to be, the strife, contentions, and contradictions of religious teachers—those who profess to have authority to declare how sinners may obtain pardon for their sins, and become reconciled to God, and eventually gain admission into His presence, to dwell and reign with Him in a future and never-ending state of existence.

The majority of religious teachers declare the world to be naturally in a state of alienation from and rebellion to God, and that, although the Lord Jesus Christ, the Son of God the Creator of the heavens and the earth, came upon this earth to bleed and to die, that by thus offering himself as a sacrifice, an Atonement might be made for the sins of mankind, yet something must be done by mankind themselves in order that they may be fully entitled to forgiveness for their sins, and be completely reconciled to their God.

This is right so far; but here the grand difficulty commences. The most learned and talented religious teachers differ most widely upon this point:—What is required on the part of mankind in order that the benefits of the atonement of Jesus Christ may be fully realised by them? Their contradictory opinions and irreconcilable differences upon this matter are great stumblingblocks in the eyes of many who earnestly desire to know the truth. The Bible is pointed out by all as the standard of reference. All claim to support their peculiar, conflicting doctrines from its pages. They cannot be all right though, that's certain.

The Scriptures represent mankind in a state of rebellion against God, and also, that through the intercession of Jesus Christ, a general amnesty has been declared, to be realised by all who will comply with certain stipulations. Compliance with these stipulations entitles mankind to all the blessings of a full pardon for their sins, and all the privileges of citizenship in the kingdom of God.

When an earthly government grants an amnesty to a rebellious portion of its subjects, upon certain conditions, those conditions are generally plain and definite, and are expected to be rigidly observed by all who are included in the amnesty, otherwise pardon cannot be claimed. And no earthly sovereign or ruler would commission a number of officers to dispense the conditions of pardon to rebels, and give to one officer instructions conflicting with the instructions given to another. If a ruler were to do this, his integrity would with reason be called in question, and his conduct would be considered as taunting his rebellious subjects.

And if an earthly ruler would commission proper officers to dispense plain, definite,

unconflicting conditions to his rebellious subjects, that they might have pardon and privileges pertaining to this life, with how much greater propriety might we expect the great King of Heaven would commission proper officers to dispense plain, definite, unconflicting conditions to all mankind, that those conditions might be properly complied with, and that men might rest perfectly assured of pardon for their sins, and the privileges of eternal life? Shall man be more just and consistent than God? Verily not. It would be the most consummate folly for us to suppose that the Great Jehovah, who is full of truth, and justice, and love, and mercy, would act in a more uncertain, ambiguous, and contradictory manner in relation to His rebellious subjects, than an earthly ruler would in relation to his. It would be highly derogatory to the character of the Almighty to represent that the innumerable schemes of salvation which are palmed upon the world by the various grades of religious teachers, are the offsprings of His superlative wisdom, when even earthly monarchs are not found to commit themselves so egregiously.

It is contrary to reason, to common sense, to analogy, to the Bible, to the Book of Mormon, to other revelations of God, and to the voice of the Holy Priesthood from the foundation of the world, to imagine for one moment that God has devised more than one plan of salvation for the human race. All the human race alike need salvation. The antediluvians needed the same salvation as the postdiluvians. Adam and all his fallen posterity alike need an interest in the atonement of Jesus Christ. "All have sinned, and come short of the glory of God." And it is the privilege of all to reform, and attain to the glory of God. And in order to attain to it, the same ordinances and conditions are necessary to be complied with by one generation of men as by another.

St. Paul, in the first chapter of his Epistle to the Galatians, passes a double anathema upon any one, whether Saint, Prophet, Apostle, or even an Angel, who should dare to propound conditions of salvation to the children of men contrary to those he advocated, which he declared he received from the Lord Jesus Christ the Author of salvation. The conditions which St. Paul presented before men, comprised, amongst others, the following:—Faith in God, and in His Son Jesus Christ's atoning sufferings and death; Repentance of past sins; Baptism in water for the remission of sins, followed by the Gift and manifestations of the Holy Ghost. This was the order which St. Paul anathematized any or all departers from—and departure from this order is the great cause of the darkness, disorder, confusion, and uncertainty which pervade the Christian world at the present moment, and is a remarkable fulfilment of St. Paul's words.

In the tenth chapter of the First Epistle to the Corinthians it is declared that the Israelites attended to this order of things by the Red Sea. In the third chapter of the Epistle to the Galatians it is stated that this order was made known to Abraham. In the Prophecy of Enoch, referred to by St. Jude, and revealed again through Joseph Smith, it is related that this same order of things was revealed to Adam for his salvation. Enoch too was commanded to teach this order unto the children of men. The Book of Mormon informs us that this order was taught and practised on the American continent both before and after the Christian era. And in these last days the Lord has commanded this same order of things to be again taught to the inhabitants of the earth. And all this is quite consistent and reasonable. The sober, thinking mind will consider it in perfect consonance with the exalted character of the Creator of the heavens, and the earth, and the inhabitants thereof. It was quite as easy, and quite as requisite for Adam, Abraham, Moses, Nephi, and their contemporaries to believe in the atonement of Jesus Christ prospectively for their salvation,

as it was for the Christians of the primitive ages, and as it is for the people of the present age, to believe in it retrospectively for their salvation. Though the Christian world do not really believe it, yet the Bible, the Book of Mormon, and the Latter-day Saints, declare that the ways and purposes of God towards the children of men, the salvation, which is needed by them, and the plan of salvation itself, are intrinsically the same in all ages.

Many will adduce two notable periods in the history of the world, when the Almighty has appeared to deviate from this course. The first is the period of the Mosaic dispensation; the second is the period succeeding the time of the Apostles. The Almighty dispensed the true plan of salvation to Moses, but the children of Israel did not sufficiently appreciate it, and would not live in keeping with its requirements; consequently the Lord withdrew it from their midst, and gave them a burdensome system of laws and observances, which after all, according to St. Paul, was unable to save them, and only served as a rod, or a "schoolmaster," to chasten them, and to prepare their posterity to receive the true plan when it should be revealed again by the ministration of Jesus Christ. In what is termed the Christian dispensation, Jesus Christ, whilst upon the earth, endeavoured to gather the Jewish nation together, and prevail upon them to comply with the requisitions of the true scheme of salvation; but they, as a nation, rejected him and his teachings, and he actually wept over them, because of the darkness, confusion, and distress which he predicted would be their portion for rejecting the conditions he proposed. After his death however, his Apostles preached much to the Jewish nation, to save all who would; but, after a time, St. Paul turned away from them wholly, and went publishing the plan of salvation among the Gentiles. Some of the Gentiles received his teachings, but the majority of them did not, and eventually they proved no better than the Jews, and St. Paul himself foretold them that they would fall away from the truth. But God did not change; He was the same. The children of men neglected His propositions for their salvation, and consequently they could not reap the benefits, nor enjoy the privileges, which a faithful observance of them would have secured.

But as a final and irresistible testimony to all the world of the unchangeableness of His nature, God has mercifully deigned once more to reveal, through His servant Joseph Smith, that scheme of salvation which He has so often revealed before, and which has been so often rejected by mankind. And we bear testimony to all the world that God has not changed, that the scheme of salvation has not changed, and that every man who wishes to obtain pardon for his sins, and be saved in the kingdom of God, must believe on the Lord Jesus Christ, repent of his sins, be baptized in water for the remission of them, and then it is his privilege to have the hands of the Elders of the Church of Jesus Christ laid upon him, that he may receive the Gift and manifestations of the Holy Ghost. Unless he comply with this eternal order, he can never receive pardon for his sins, nor be saved in the kingdom of God.

Return then, O reader, to the good old path, that you may find rest to your soul, and perish not, for God will be no more mocked nor resisted, having set His hand to regenerate the earth, but will make a short work in this the last dispensation. If you comply with these requisitions with full purpose of heart, pardon shall be yours, the Gifts of the Holy Ghost shall be yours, and you shall know for yourself and not for another, that you have obeyed that form of doctrine which will entitle you to all the blessings of salvation in the kingdom of God.

**ARRIVAL.**—Elder John Barker, landed amongst us on the 11th inst., apparently well. Elder Barker is the last of the six brethren who, at the April Conference held



at Great Salt Lake City, were appointed on missions to Europe. We bid these brethren welcome again to the shores of Britain, and would supplicate before our Father's throne that they may be abundantly blessed and prospered in their several missions, to which we know the Saints will respond a hearty Amen.

## HISTORY OF JOSEPH SMITH.

(Continued from page 552.)

Thursday night, the 31st of October, gave the Saints in Zion abundant proof that no pledge, written or verbal, was longer to be regarded; for on that night, between forty and fifty persons in number, many of whom were armed with guns, proceeded against a Branch of the Church west of Big-Blue, and unroofed, and partly demolished, *ten dwelling houses*; and in the midst of the shrieks and screams of women and children, whipped and beat, in a savage and brutal manner, several of the men; and with their horrid threats, frightened women and children into the wilderness. Such of the men as could escape, fled for their lives; for very few of them had arms, neither were they embodied; and they were threatened with death if they made any resistance; such therefore as could not escape by flight, received a pelting by rocks, and a beating with guns, sticks, &c.

On Friday, the 1st of November, women and children sallied forth from their gloomy retreats, to contemplate with heart-rending anguish, the ravages of a ruthless mob, in the mangled bodies of their husbands, and in the destruction of their houses, and some of their furniture. Houseless, and unprotected by the arm of the civil law, in Jackson county; the dreary month of November staring them in the face, and loudly proclaiming an inclement season, at hand; the continual threats of the mob, that they would drive out every "Mormon" from the county; and the inability of many to remove, because of their poverty, caused an anguish of heart indescribable.

On Friday night, the 1st of November, a party of the mob, proceeded to attack a Branch of the Church at the prairie, about twelve or fourteen miles from the village.

Two of their number were sent in advance, as spies, viz. Robert Johnson, and one Harris, armed with two guns and three pistols. They were discovered by some of the Saints, and without the least

injury being done to them, said (mob) Johnson, struck Parley P. Pratt with the breech of his gun, over the head; after which they were taken and detained till morning; which, it was believed, prevented a general attack of the mob that night. In the morning, they were liberated without receiving the least injury.

The same night, (Friday,) another party in Independence, commenced stoning houses, breaking down doors and windows, destroying furniture, &c. This night the brick part attached to the dwelling house of A. S. Gilbert, was partly pulled down, and the windows of his dwelling broken in with brick-bats and rocks, while a gentleman stranger lay sick with a fever in his house.

The same night, three doors of the store of Messrs. Gilbert and Whitney, were split open: and after midnight, the goods lay scattered in the streets, such as calicoes, handkerchiefs, shawls, cambrics, &c. An express came from the village after midnight to a party of their men, who had embodied about half a mile from the village for the safety of their lives; stating that the mob were tearing down houses, and scattering the goods of the store in the streets. The main body of the mob fled at the approach of this company. One Richard McCarty was caught in the act of throwing rocks and brick-bats into the doors, while the goods lay strung around him in the streets; and was immediately taken before Samuel Weston, Esq., and a complaint was then made to said Weston, and a warrant requested, that said McCarty might be secured; but said Weston refused to do anything in the case at that time. Said McCarty was then liberated.

The same night, some of their houses in the village, had long poles thrust through the shutters and sashes into the rooms of defenceless women and children, from whence their husbands and fathers had been driven by the dastardly attacks

of the mob, which were made by ten, fifteen, or twenty men upon a house at a time.

Saturday, the second of November, all the families of the Saints in the village, moved about half a mile out, with most of their goods: and embodied to the number of thirty, for the preservation of life and personal effects. This night, a party from the village met a party from the west of the Blue, and made an attack upon a Branch of the Church, located at the Blue, about six miles from the village. Here they tore the roof from one dwelling, and broke open another house; found the owner, David Bennet, sick in bed, whom they beat most inhumanly, swearing they would blow out his brains; and discharged a pistol, the ball of which cut a deep gash across the top of his head. In this skirmish, a young man of the mob, was shot in the thigh; but, by which party, remains yet to be determined.

The next day, Sunday Nov. 3rd, four of the Church, viz; Joshua Lewis, Hiram Page, and two others, were dispatched for Lexington, to see the circuit judge, and obtain a peace warrant. Two called on Squire Silvers, who refused to issue one, on account, as he has declared, of his fears of the mob. This day many of the citizens, professing friendship, advised the Saints to clear from the county, as speedily as possible; for the Saturday night affray had enraged the whole county, and they were determined to come out on Monday, and massacre indiscriminately; and, in short, it was proverbial among the mob, that "Monday would be a bloody day."

Monday came, and a large party of the mob gathered at the Blue, took the ferry boat belonging to the Church, threatened lives, &c. But they soon abandoned the ferry, and went to Wilson's store, about one mile west of the Blue. Word had previously gone to a Branch of the Church, several miles west of the Blue, that the mob were destroying property on the east side of the Blue, and the sufferers there wanted help to preserve their lives and property. Nineteen men volunteered, and started for their assistance; but discovering that fifty or sixty of the mob had gathered at said Wilson's, they turned back.

At this time two small boys passed on their way to Wilson's, who gave informa-

tion to the mob, that the "Mormons" were on the road west of them. Between forty and fifty of the mob immediately started with guns in pursuit; after riding two or two and a half miles, they discovered them, when the said company of nineteen, immediately dispersed, and fled in different directions. The mob hunted them, turning their horses into a corn field, belonging to the Saints—searching their corn fields and houses, threatening women and children that they would pull down their houses and kill them, if they did not tell where the men had fled.

Thus they were employed, hunting the men, and threatening the women, until a company of thirty of the Saints from the prairie, armed with seventeen guns, made their appearance.

The former company of nineteen had dispersed, and fled, and but one or two of them had returned to take part in the subsequent battle. On the approach of the latter company of thirty men, some of the mob cried, "fire, God damn ye, fire." Two or three guns were then fired by the mob, which were returned by the other party without loss of time. This company is the same that is represented by the mob as having gone forth in the evening of the battle, bearing the olive branch of peace. The mob retreated early after the first fire, leaving some of their horses in Whitmer's corn field, and two of their number, Hugh L. Brazeale and Thomas Linvill, dead on the ground. Thus fell H. L. Brazeale, one who had been heard to say, "with ten fellows, I will wade to my knees in blood, but that I will drive the Mormons from Jackson County." The next morning the corpse of said Brazeale was discovered on the battle ground with a gun by his side. Several were wounded on both sides, but none mortally, except one Barber, on the part of the Saints, who expired the next day. This battle was fought about sunset, Monday Nov. the 4th; and the same night, runners were dispatched in every direction under pretence of calling out the militia; spreading as they went, every rumour calculated to alarm and excite the unwary; such as, that the "Mormons" had taken Independence, and the Indians had surrounded it, being colleague together, &c.

(To be continued.)

We should be most especially on our guard in the sunny days of prosperity, lest our hearts get a chill in the groves of worldly pleasure and wanton enjoyment.

## MR. GRIMSHAW AND THE MORMONS.

(From the Nottingham Review.)

Great Salt Lake City, U. S., May 4, 1852.

Mr Editor,—Through the kindness of a friend I have just received a copy of your paper of the 23rd of January last, in which you have inserted an article headed, "The Mormons and Mr. Grimshaw." I am aware that, in acknowledging myself to be the writer of the letter referred to by your anonymous correspondent (a copy of which, unfortunately, I did not retain, it being written in haste), I shall be liable to the insinuation contained in the words, "Mr. Grimshaw was a man of strict morals;" a depreciation of which, however, I am not sensible.

Your nameless correspondent has given his verdict, after hearing *one side* only of the question. Mr. Fillmore, the President of the United States, acts more wisely, for he will not express an opinion on the recent revelations respecting this territory, until, as he says, "I have heard from Governor Young on the subject."

It appears I must come back to Nottingham to hear and learn the news of the doings in this valley. Although I live now at head quarters, having removed from Cotton-wood into the city, in consequence of a professional engagement, I know of no "surprising and disgusting details of the state of affairs here to fill whole pages." I know not of Governor Young's "ninety wives," nor yet of Heber C. Kimball's "almost equal number;" nor yet of the latter's being blasphemously styled "the second person in the Trinity." I am personally acquainted with Governor Young, and a more estimable man, as regards his every day conduct and conversation, I never knew. I know of no better *living* patterns for morality than he and Heber C. Kimball; and of none upon record except the Lord Jesus Christ, whose example they make a most successful attempt to imitate.

I never was in either city or town in my life where morality was more practised, or as much, as in this city. Here, I don't see women walking the streets at night, to trade their persons for the paltry means wherewith to support themselves; nor yet for the means

to procure a luxuriant indolence. Nor do I hear of crim. cons. and seductions here, which are so rife in the world generally. The seducer—when any wretch earns such a title, which occurs remarkably seldom, there having been only two cases of the kind since the arrival of the pioneers in this valley—is considered by the whole community, as not fit to live, especially if he has defiled the bed of another man. Such was the case with Mr. Monroe, who was shot in open day by the injured party; the latter, in the heat and sting of his wounded feelings, happening to take the law into his own hands.

I do not see people here lacking the means of subsistence, as you see around you. Every man can have a piece of land to cultivate for his own use, *free of expense*, except for the necessary fencing; and, by the way, people are too busy here, and too *industrious* to find time for debauchery. Widows and orphans are comfortably provided for; the city being divided into nineteen wards, and a functionary, whom we call a *Bishop*, appointed to each ward, whose particular duty it is to look after them, and see that they have every reasonable comfort. The fact is, the atmosphere in this territory was felt to be too pure for the well-known licentiousness of certain runaway United States officers; and the virtue of our women so severe, that to use the officers' own words, "it was *peculiarly hard* upon them." No doubt they were frightened too at the example in Monroe's case.

I know nothing of "several parties who came out with me, having returned quite disappointed, and who gave a woful account of the Mormons in America." I am quite certain none such have returned from *here*. I have heard of one or two being cut off from the church at St. Louis for drunkenness, and other abominations; perhaps they are the parties alluded to. There are, however, two brethren who came out in the same ship with me, about to return to England to-morrow, to *preach the Gospel*. They take this letter



hence, with instructions to put it into the first post office they come to in the States, our mail to the States having started on the 1st inst.

You perceive you will but do me justice in inserting this letter in your widely

circulated journal; and by so doing oblige, Sir, Yours respectfully,

JON. GRIMSHAW.

P. S.—My handwriting can be sworn to at the railway station, if necessary.

J. G.

#### TESTIMONIALS TO THE CHARACTER OF THE PEOPLE OF UTAH.

(From the *Deseret News*.)

TO THE EDITOR OF THE "NEWS,"

Great Salt Lake City, July 6, 1852.

Sir,—We the undersigned, citizens of Waukegan, Lake county, State of Illinois, on our way to the gold region of California, do hereby certify that we arrived at the City of the Great Salt Lake on Saturday last, July 3rd instant, attended Church at the Tabernacle the 4th, heard a good wholesome doctrine advocated by different speakers, and also witnessed the celebration of the Declaration of Independence on the 5th; were much edified in hearing the different speeches made upon the occasion. We, therefore, knowing the false reports concerning this people, do assert that we believe they are deserving a better name than they have heretofore received. We would recommend that all emigrants, wishing to replenish their stock in any way, to come to this City, as all things to be bought necessary for the journey, can be obtained here at reasonable prices. We would subscribe ourselves the well-wishers of this people.

CAPT. GEORGE BROWN,  
JOHN HOUSE,  
C. H. DODGE,  
S. C. BROWN,  
SOLOMON THOMAS,  
ELI ROBERT.

For the "*Deseret News*."

Being an emigrant from Guernsey county, Ohio, and having oft heard the Mormons

represented as an almost cannibal race, I would hereby say to the travelling public, that a more humane, honest, and chivalrous people I never saw; and that they are basely misrepresented, there remains not the least shadow of a doubt. I have not the pleasure of an acquaintance with Mr. Young, but suffice to say, the people under his administration are happy, proud, and humane, and I might add, brave.

RIENZI, otherwise

NEWTON M. CURTIS.

For the "*Deseret News*."

Mr. Editor,—By inserting the following, you will confer a favour on a friend, and a well-wisher of your cause:—

I arrived in your beautiful Valley on the 12th of July, in good health, in Captain Brown's company, from Fulton, Ohio. We had good luck on the road. I can say to all my old friends on Big Sandy Va., that the stories in circulation about the Mormons, are false. I was never in a better country, or among a better people in my life. Every kind of grain and vegetables grow in abundance, and not to be surpassed in quantity or quality in any part of the United States. Dr. Childs, Billy Williams, quit drinking liquor; come out here, and you will both get rich; let that old warf boat go down stream. Bill Wilson, keep away from Dr. McGinnis.

JOHN WILSON,

Big Sandy Raftsman, Va.

#### VARIETIES.

THE Cholera is decreasing in Central Europe.

In learning any new thing, there should be as little as possible proposed to the mind at once, and that being understood and fully mastered, proceed then to the next adjoining part, yet unknown.

LIKE the generality of kings and conquerors, Frederick the Great had a most philosophic indifference to death—in others. In one of his battles a battalion of veterans having taken to their heels, he galloped after them, bawling out—"Why do you run away, you old blackguards? Do you want to live for ever?"

DURING 1852 a little over two millions was received in railway traffic in the United Kingdom.—*Lloyd's Weekly News*.

HOW TO BE SAFE.—"Doctor," said a patient, about five years ago, after reading over the prescription of a distinguished friend of temperance, whom ill health had obliged him to consult, "Doctor, do you think that a little spirits, now and then, would hurt me very much?"—Why, no, sir," answered the doctor, deliberately; "I do not know that a little—now and then—would hurt you very much; but sir, if you don't take any, it won't hurt you at all."

EXERCISE THE BEST DOCTOR.—The eccentric but benevolent physician, Sandy Wood, of Edinburgh, was once accosted by the Provost, Sir James Sirling, in the High Street. "Doctor," said he, putting a guinea into his hand, "I am such a sufferer from indigestion that I am compelled to come to you for advice," and forthwith entered into a most pitiable statement of his internal troubles. The Doctor, instead of replying, retreated from the Provost, who continued to follow him, and at length reproached him for having pocketed the guinea so readily. Mr. Wood replied to the remonstrance of Sir James—"I have been giving you the best possible advice all this while. If you'll take hold of my coat tails and only follow me for a week, as you have been doing for the last ten minutes, you'll have no more trouble with your stomach."

SOCIETY IN THE UNITED STATES.—From Washington we have an account of another fatal stabbing case, in which a negro was killed by a strolling musician. What is the matter with the people? Scarcely have we given the particulars of one horrible transaction, ere we are called upon to record another. From their frequency within the last few days, one would almost be led to believe that deeds of blood are contagious.—*New York Herald*. (This is the matter with the people of the United States:—they have rejected and slain the Lord's anointed, and banished the Holy Priesthood from their midst; they have thus proven themselves unworthy of life, consequently the Almighty is withdrawing His Spirit from their midst, and Death is stalking amongst them in an alarming manner. They have heretofore looked coolly on deeds of blood towards the people of God, and even winked at them; now, these things are rife among themselves, and will increase with fearful rapidity, until they become perfectly familiar with such scenes, and thus, by their own blood, pay compound interest for the life-blood of Prophets and Saints.—ED.)

#### THE RETURNING SINNER.

"There is joy in the presence of the angels of God over one sinner that repenteth."

Angels rejoice, and tune their golden lyres  
When man repents, and to his sin expires!  
And while these glorious beings, free from guile,  
Bend o'er the sinner with angelic smile,  
Shall we withhold the warm and friendly hand  
When he repents, and craves once more to stand  
Among God's people, as of yore he stood,  
And yearns to join the faithful and the good?  
When God himself forgives repentant man,  
Let us forgive, and aid him all we can  
To gain once more the place from whence he fell,  
And by our faith and prayers his soul propel  
Onward, and strive with all our might to place  
The Prodigal returning, near the Throne of Grace.  
This is our duty, but with truth I say  
My heart's warm promptings only I obey,  
And 'tis my pleasure to extend my hand  
To hail a brother to our little band;  
Once more to see him join the ranks of those  
Who dare to stand, though scorn'd by friends and foes—  
Yea, firm and faithful to the cause of God,  
Defy the world, its scorn, its sword, and rod,  
Because they know 'tis Truth for which they stand;  
Because they will obey their God's command.